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Tabon Mission.

EXTRACTS FROM THE JOURNAL OF MR.
MASON.

(Concluded from p. 32.)

*Euboung creek—Church at the head waters
of Palaw.*

Jan. 13, 1842. Our path this morning led through woods steeped in the fragrance of the woodbine, produced by an undershrub belonging to the natural family *rubiaceae*, that bears thick clusters of tetrandrous flowers, whose purple buds finely contrast with the four revolute white petals of the open flowers that smell precisely like the honeysuckle, and which scent the forests for a long distance. The day has been spent in endeavoring to make as much of it as possible to help us onward to the head waters of Palaw, where I wish to spend the Sabbath. We are spending the night beneath a clump of bamboos on the banks of the Euboung creek, a southern branch of Palaw river, in a region remarkable for nothing so much as its tigers. The natives always travel through it with great caution and considerable apprehension; and, indeed, they have reason; for one or two years ago, two men were devoured by them in open day, within a couple of hundred yards of our resting place. Nothing but the work of God would bring me here myself, travelling as I do; but so long as I feel that I am in the path of duty, I feel easy wherever that path may lead, as it is precisely the place in which I wish to be found when death overtakes me.

14. I was roused from my slumbers this morning before Orion set, by an attack of ants, they having found their

way into my bedding in great numbers; no very uncommon occurrence in jungle travelling, but not the less annoying, that I can discern, for its frequency. Breakfast was made ready by the means long before day, and we pushed off with the dawn and continued walking till about noon; when we rested for dinner beneath a clump of sycamore trees. I call them sycamore, though I have never seen a systematic description of that tree, because they have the characteristics of the sycamore, as described in popular works. The fruit, which resembles the fig, is borne on the trunk in bunches, and is indifferent eating; while the leaf resembles the mulberry, but is thicker. The setting sun found us on the banks of Palaw river, and we have taken up our abode for the night on a gravelly bed, with some remarkably contorted strata of mica slate in the bank before us.

15. Early in the forenoon we reached the zayat, situated on the banks of a tributary of the river, with hills in the foreground and thick jungle all around, while the zayat stands on a cleared spot made as clean as Karens can make it, and suggests to the mind an oasis in the desert. On going in I found a bamboo chair and table, made according to the best of Karen skill. The table just reaches my chin when seated in the chair. I am glad to find the Christians well, and well reported of by the assistant; so if there be little to be thankful for in the way of the advancement of truth here, there is much for its continuance, and that it does not retrograde. I have had more weary walks after these people than after any other in the province; and though no wonders have been accomplished, yet I feel thankful for the day of small

things, in one of the settlements most difficult of access in the whole country.

I have spent a couple of hours since my arrival with a man and his wife that are Siamese Karens, but who have been living here some time. They seem almost persuaded to become Christians, but not quite.

16. Though there are no baptisms here this year, there are several promising young persons connected with the congregation, who, I trust, will yet be brought into the fold, one of whom has requested baptism. I administered the communion in the afternoon, and listened to a discourse from Sau Qua-la in the evening. He read the fourth chapter of Matthew, but his text was in fact the old Karen saying, "The tigress is striped, her cub is striped;" the application of which was, that the disciples of Christ must be like their Lord and Master; or, in scripture language, they must "put on the Lord Jesus Christ."

17. We took an early departure on rafts this morning and went on very well till about noon, when my raft was brought up in a rapid between two snags, with the water pouring over it and all its contents, steeping my bedding and clothing in the river. I was thankful for being able to recover the whole, but we had to stop and make a new raft. We pushed on till dark without succeeding in reaching the house we had in view, and have stopped on the banks of the river, where we find it very difficult to find fuel.

18. I had the people up before the *cross* was on the meridian, and we were under way again before daylight. While descending on the rafts, we fell in with a Karen in a boat that had heard of Christ before, and with whom I had some conversation; but his last words were, "I must look on a little longer." We left our rafts before noon and are now encamped for the night on the banks of a clear-running stream, filled with a species of krinon, that is now in blossom; though it is not the (*κρινον*) krinon of our Savior, it is still the genus that best represents that flower in this country.

Baptisms at Pyee-khya—Missionary contribution.

20. Two years and a half ago, a man that had been baptized at another station was excluded from the fellowship of the church during my absence, for adultery. He subsequently acknowledged his sin, as did his para-

mour (who is not a Christian) in public meeting, and professed repentance. During my annual visit following, accompanied by br. Hancock, we examined him before the church, when he denied his guilt altogether, saying that he only acknowledged it because the Christians pressed the charge upon him so confidently that he got angry, and confessed to put an end to the matter. Throughout the succeeding year he came to the assemblies of the Christians from time to time, confessing himself a sinner in general terms; and when I came again, last year, he wanted to be admitted to the fellowship of the church, but I found he still adhered to the story of his innocence, which I was not disposed to credit; so his case was left without any motion being taken upon it. This year he appears again, and now he acknowledges his transgressions in full, and says that all his previous statements to me were untruths. Such is a specimen of the disgusting and difficult cases which we have to meet in the native churches.

21. To-day the mission boat arrived with a host of letters from America, and the pleasing intelligence of br. and sister Bennett's safe arrival in Maulmain.

22. A part of each of the last three days has been devoted to the examination of candidates for baptism. Seven have been received,—one rejected. Of the former, one is a man that a few years ago abused and beat a married son most outrageously for being baptized; little thinking at the time, that he would ever follow his example. Two others are a married couple that have removed here from Palouk; the fourth an elderly woman, whose husband has been a member of the church three or four years; and the other three are young people, the children of Christians.

23. Sabbath. We have had five meetings to-day. The two living in the neighborhood, that we excluded from our fellowship, have been restored, and I baptized seven. After the communion, the assistant (Sau Qua-la) preached from the parable of the wedding garment. More than a hundred attended worship in the early part of the day.

24. I left Pyee-khya in the mission boat this morning with a contribution to the Tavoy Mission Society from *every family* in the church. Some gave money, some rice, and some both. I have received in all eight rupees and

three-quarters in money, and about fifteen, I judge, in rice. The amount, though small, is quite as much as could reasonably be expected from the people, when their circumstances are duly considered. We are now at the mouth of Pyee-khya river, waiting for the tide to turn to carry us up to Palouk; and finding it excessively hot in the boat, I have got on shore in the midst of a mangrove swamp, where there happens to be a little spot of solid ground a few yards square. Here I have seated myself, with my pencil and paper, beneath a cynometra shrub, while the silver-leaved heritiera mingles its branches with the leathery-leaved mangrove above, to afford me a refreshing shade.

The forests here are well marked. Mangroves thrust themselves into the sea, while heritiera follows a little higher up, in dark, cyprus-looking woods, as far as the eye can see, with scarcely another tree to be seen, except here and there towering above them, a clump of the tall, slender sonneratia apetala, with its light green, drooping foliage, resembling in the distance the weeping willow.

Palouk—Nine baptized.

25. We reached this Christian settlement this morning. The people here are more comfortable in their circumstances than Karens usually are; every family owning more or less buffaloes, by which they cultivate lowland paddy fields, and have no necessity to clear land every year like the hill Karens. Still they seem but little profited from their more advantageous circumstances; like people in America, they live up to their income. Not that they spend their money in fine houses, expensive clothes, and rich furniture; a Karen has little taste for such things. But they spend their time in sleeping, hunting, and fishing; the genuine Karen luxuries.

26. The principal parts of both yesterday and to-day were occupied with the examination, reception and baptism of nine candidates. All of them, except two, were old inquirers. Six are three married couples; one the husband of a member of the church, and the other two young people, children of the Christians.

Contribution at Patsauoo—Baptism of six Karens—Revolted grossness of heathenism.

27. We left Palouk in the boat again this morning and came up to Patsauoo.

The offerings of rice for the Missionary Society that they had prepared for me, I had to refuse, the boat not being large enough to contain them. I received two rupees and three-quarters in money, and it must be borne in mind, that the regular wages of a laborer in Tavoy is only a *quarter* of a rupee, while it will average a dollar in America; hence the quarters of rupees that the poor Karens subscribe, cost them as great a sacrifice as dollars from poor people in America.

28. We examined three of the applicants for baptism to-day, but were compelled to reject two of them on account of their ignorance of Christian doctrine; though considerable allowance was to be made for them, as they were young men from unbelieving families, and had had, therefore, but few opportunities.

29. The remaining six applicants for baptism were examined to-day, five of whom were received and one rejected. One of the five is an old inquirer, but the other four are young people; two, the children of Christians, one the daughter of professed believers, but not yet baptized, while the parents of the fourth are unbelievers. The one rejected was a bright little girl of fourteen or fifteen, that answered the questions put to her very readily and very sensibly; but there appeared to be one or two in the church not quite satisfied with her. I may state here, as illustrative of the morals of the people, that these young girls, often unasked, and *always* when the question is put to them, confess themselves guilty of using the most obscene language; and that without the least apparent consciousness of shame, however "delicate" a subject it may be regarded by us. Indeed, I have never met with man or woman, young or old, Burman or Karen, to whom such language were not "familiar words." The children learn it from their mothers, and so inveterate is the habit, that it is a matter of no small difficulty to eradicate it from the church.

30. Sabbath. We had our usual five meetings to day. I baptized six, and had one little difficulty to settle between some of the church members before the communion, but all was ultimately arranged amicably.

31. We left Patsauoo this morning to return home by sea in the boat. I carry with me seventeen rupees and three quarters, as a subscription to the

Missionary Society* from the different members of the church. We are now lying on the rocks near the mouth of the river, but hope to get off again without damage next tide.

Feb. 1. We came out of the river this morning about 3 o'clock, and pushed out to sea with the land breeze, in anticipation of the west wind in the after part of the day. By 3 o'clock this afternoon we were abreast of Tavoy point; the quickest and pleasantest passage I have ever made.

Mission to the Bassas.

NOTES ON LIBERIA.

We are indebted for most of the following statements in regard to Liberia, and particularly for the map, to Mr. Crocker of the Bassa Mission, now on a visit to this country for the restoration of his health. Mr. Crocker, accompanied by Mr. and Mrs. Mylne, first arrived in Liberia in 1835, and for a short time resided at Millsburg, where Mrs. Mylne died. At the close of the year the missionaries removed to Edina, and commenced the Mission to the Bassas, Mr. Mylne residing at Edina, and Mr. Crocker establishing a distinct station at Madebli, or Sante Will's place, on Meclin river, about 20 miles above Edina. Mr. Mylne returned to this country on account of health in 1838, and Mr. Crocker in 1842. Mrs. Crocker, who went to Edina in 1839, died in August of the following year. The only missionaries of the Board, now in Liberia, are Mr. and Mrs. Clarke, at Edina, who arrived in 1837, and Mr. John Day, at Bexley; assisted by Kong Koba, a native convert, and Mr. Miner, a printer. For further notices of Liberia and of the mission, see 18th vol. of the Magazine, p. 314, vol. 19, pp. 22, 35, vol. 20, pp. 172, 185, vol. 21, pp. 96, 280, and the letters and journals of the missionaries; also the annual reports of the Board.

The territory of Liberia, from St. Paul's river on the northwest to Cavalry river on the southeast, is about 300 miles long, and from 10 to 40 miles broad. The northerly portion, including Marshall, is called Monrovia, and is under the jurisdiction of the American Colonization Society. Bassa Cove colony, including Edina and Bassa Cove, is under the patronage of the New York and Pennsylvania Colo-

* After the rice was sold in Tavoy, the whole amount of the subscriptions from the southern churches was within a small fraction of fifty rupees.

nization Societies. The colony at Senou, or Greenville, was settled by the Mississippi Colonization Society; and the Maryland colony, at Cape Palmas, seventy or eighty miles eastwardly from Senou, was founded by the Maryland Colonization Society.

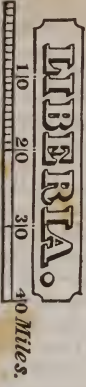
The principal town in Monrovia colony is Monrovia, so called in honor of Mr. Monroe, President of the United States at the time of its settlement. It is situated on the left bank of Mesurado river, near its mouth, on high ground, which, as it extends towards the sea, rises into a lofty promontory. Monrovia has "a considerable coasting trade, by means of small vessels built and owned by its own citizens; and its harbor is seldom clear of foreign vessels."

Northerly from Monrovia, at a distance of five miles, is New Georgia, on Stockton creek, the inhabitants of which, about 300, are recaptured natives, belonging to the Congo and Ebo tribes. The town is flat and level, the soil fertile, and the general appearance of things as creditable for neatness and industry, as in any of the towns in the colony. A Baptist church is organized here, containing in 1842 about seventy members.

Caldwell, named from Elias B. Caldwell, one of the earliest and most ardent friends and first secretary of the American Colonization Society, is on St. Paul's river, eight miles from Monrovia. It once contained six or seven hundred inhabitants, but has greatly diminished in population, owing to its unhealthiness and other causes.

Millsburg, on the same river, is twelve miles above Caldwell, and is considered a comparatively healthy place. It is called Millsburg in memory of the estimable Samuel J. Mills, one of the most efficient agents in the establishment of the colony. It is an agricultural village, with a fine soil; and were there a spirit of industry in the people, with good implements of husbandry, and working cattle, every thing essential to convenience and comfort might be procured there. There is a Baptist church in this place, of thirty or forty members, as also at Caldwell, supplied with preaching in part from Monrovia. The Baptist church at Monrovia numbers about 100 members, Rev. Hilary Teage pastor.

As you proceed down the coast from Monrovia about thirty-five miles, you come to the town of Marshall, so named in honor of the late Chief Justice



Marshall. It is a small agricultural village near the mouth of Junk river, on its right bank. The soil is not particularly good, but at certain periods of the year the inhabitants can procure fish, and especially oysters, in abundance, so that with a little industry they may live comfortably. There are a few members of Baptist churches here, who enjoy the preaching of the gospel occasionally, and with the help of brethren from Monrovia, who reside here much of the time for the purpose of trading with the natives, maintain stated prayer meetings and a Sabbath school.

About seventy miles southeast from Monrovia, in lat. 6° N. and long. 11° W., is Edina, a pleasant village of 300 or 400 inhabitants, having the ocean on its southwest, and on the east the Mechlin, St. John's, and Benson rivers. The inhabitants, besides attending to agriculture, trade in palm oil and camwood.

On the opposite side of the broad basin, formed by the union of the St. John's and Benson rivers, stands Bassa Cove, containing about 300 inhabitants. The town has been built on its present site about seven years, but has suffered much from wars with the natives. The Baptist church numbers from thirty to forty members; the church at Edina has about twenty.

Senou, on the right bank of Senou river, and four miles from its mouth, is of recent establishment, but has an excellent harbor, with a vast tract of productive country inland. It is about seventy miles distant from Edina.

The entire population of the colonies, including Cape Palmas, is 5000, of whom about 3500 are colored emigrants from this country, and the remainder natives of Africa, who have come into the colonies to learn "Merica fash."

The native tribes within and adjoining Liberia, are the Veys, Deys, Goras, Condas (called also King Boatswain's people), Bassas, Kroos, and Kpeses (or Pesseys). The Vey tribe, on the northern borders and beyond the limits of Liberia, number 12,000 or 15,000 people. Their country includes Grand Cape Mount, once a station of this Board, fifty or sixty miles north from Monrovia. On the south and east of the Veys are the Deys, Goras, and Condas. The Deys once numbered 6000 or 8000. Several pleasant villages belonging to the Deys formerly greeted the eye of the traveller in passing down

St. Paul's river, but through the desolating influence of the slave trade, they have mostly disappeared. The Bassas are estimated at 125,000. Their territory extends about ninety miles along the coast, from Junk river to beyond Tradetown, and back into the interior from sixty to eighty miles. That portion which is called Little Bassa, lies between Junk and Mechlin rivers, and is mostly under the jurisdiction of Bage (pron. Barga), successor to Koba, father of Lewis Kong Koba, of the Edina Mission school. He is called *Bloba*, i. e., "father of the land." His town is eight or ten miles from the mouth of Junk river. The other native villages designated on the map are also Bassa, and have been brought to some extent within the influence of the Bassa Mission. The Kpese tribe, amounting, it is supposed, to nearly 100,000, reside on the east of the Bassas, in an elevated and healthy country. From this tribe come most of the slaves who are exported from the neighboring coast. The country of the Kroos is on the sea-board, about half way between Edina and Cape Palmas. Their number is 30,000 or 40,000. New Cesters, about twenty miles southeast of Bassa Cove, has been a noted slave factory. Many thousand slaves have been exported from it. A large town lies back of it four or five miles, the head man of which has become rich by trafficking in slaves. Further south, eight or ten miles, is Tradetown, a large native town under the government of Prince, a wealthy chief. The natives at this place, from long and frequent intercourse with English and American vessels, which touch there for purposes of trade, can for the greater part speak better English than the rest of their tribe, and evince more intelligence in general.

EXTRACTS FROM THE JOURNAL OF MR. DAY.

Mr. Day is stationed at Bexley, six or seven miles from Edina, on the right bank of St. John's river, where, in addition to his labors as pastor of the Bexley church, he teaches a native and American school. He is accustomed also to visit and preach at several neighboring native villages, as often as opportunity presents. We give a few extracts from his journal of 1842. They will be found to possess considerable interest, in connexion with the fact that he is of African descent,

though a missionary from this country. The article at the close, on the Bassa government and laws, is more full than any other of the kind that we have met with.

March 13, 1842. Attended sunrise prayer meeting and Sabbath school, and preached in the forenoon in my school-room. In the afternoon preached at Gése's village, to but few, all of whom except some youths professed to be praying. Gése said he thought he had a good heart; that he had quit working Sundays, had quit drinking so as "to lose his head," and had quit all bad ways. Preached in my school-room at night.

April 5. Was visited by Bob Gray, Jr. and his retinue, with whom I had much conversation about God and the superiority of the Christian's hope in God to the superstitious confidence of the natives in their grigris. Bob laughed heartily at his own folly in wearing about him a thing dead, and, as such, incapable of doing any thing, and trusting to it in times of peril as to a God.

May 16. Went with a friend, Mr. Cheeseman, into the country and preached at king Soldier's; then started for Gése's, but was informed he had not returned from the "bush" (interior); on returning home went into the school with Mr. C. and heard the bible readers; of whom he spoke very highly.

18. Mr. Sheridan came into the school, heard the bible readers and spoke in praise of some; and paid the money due for tuition. The labor of teaching natives to read English correctly, is not little. Americans have to learn pause and tone; but the poor natives must be shown a hundred times how to use the organs of speech so as to articulate English sounds.

23. King Ben came to see me. He has fallen heir to Dyedye's* property and his palavers, and Dyedye having been at war with king Soldier at the time of his death, I sent for Soldier that I might induce them to be friends. They accordingly buried the implements of war in the land of forgetfulness. King Ben is one of the truest hearted natives, almost a Christian; and possessing an extensive territory (for a Bassa king), has much influence. He is a warm friend to missions, and declares that in all his dominions the Sabbath shall be observed.

June 3. A tall, well-formed and bright complexioned mulatto (of the

colony) staid at my house last night, who was as naked as a native. He told me he had not eaten a cassada nor a pint of rice for two months, but had been living only on palm cabbage and such other things as could be gotten out of the forest. If this poor vagabond alone suffered hunger, it would be well, comparatively; but most of the Americans and natives around us are in his unfortunate case, so far as food is concerned. With a fruitful soil, and good seasons for cropping, we are in the midst of a grievous famine. I hope this will teach us wisdom. Liberians may always have a plenty to eat, if they will work.

9. Taught school. King Soldier came to see me. I had much talk with him about a future state. Found him of the same notions with many of his people; that as he had reformed, and was doing good, he would go to heaven. It is hard to convince natives, when they have given up some of their habits, that they are not Christians. They say they love God, have good hearts, keep the Sabbath, do no bad thing. We seldom hear them say, We are guilty, lost sinners; what shall we do to be saved?

12. Preached at Gése's town, from the words, "He was wounded for our transgressions," &c. In my application I said to them, "Your only help is in God. He made you, and has a right to govern; all ought to love and obey him. Those who do not are rebels, and He will punish them. Until God sent his word to this people, he pitied them, and bore with them, and did them good. But now that they hear his word and will not obey, He is beginning to punish. Your cassada has melted away; rice you have none; palm cabbage alone is eaten by this people, and a little in the interior, honey and such other things as can be gotten from the bush. Why is this? Had you not rice to sell the last season? Had you not cassada fields large and flourishing? Since the last season you have had no wars to consume all you raised, as sometimes you have. Where is it? The reason is, God has not blessed, and all has fled away, and you are left to hunger. Where I have preached, I have told the people God would not bless if they did not regard his day. At Kaiflaw's it was said by one while I preached, 'I wish he had done, I would go to my farm;' by another, 'I wish he had done, I would go and shoot a deer.' Now see the situa-

* Pron. Jaja's.

tion of Kaiflaw's people: who suffers hunger more than they? I call upon you this day to seek your best interest in submission to the will of God. The Son of God died to save you from a wicked heart, from everlasting destruction. Believe his word then, obey his word, and be happy forever." They gave good attention till I had ended, when a number exclaimed, "The word you speak be true."

Preached the same day at king Soldier's, and after preaching conversed with a number of the people. I observed in my interpreter emotions I had never seen before. His name is Andrew, he is a petty head-man, brother to "Prince," king of Tradetown. He became very inquisitive about the Savior; regretted the necessity of his death, and the treachery of his friends; said he would have died in his defence if he had been there. After a long pause he added, that he must quit going with me, or God would "hold him" for not doing what He commanded. I told him God was insulted whenever his word was treated with contempt; that if he turned away and would not hear God's word, God would hold him, as he expressed it; and that his only safety was in submission to God.

17. Went to Gése's town, a supreme court being in session; hoping to see, what I had never seen, their manner of conducting one. My admission, however, was opposed by one of the judges. He said I was a "Godman," and would write all I saw, and all would be exposed; that I taught their children, and our girls were in their school, &c. I was then asked if I would write what I saw. I told them I would; that I had heard much of such palavers and things, and wished to write the truth; I wished also in the event of my going in, to be permitted to ask many questions, that I might thoroughly understand the principles of their laws and the usages of such courts. King Soldier and others said I might go, but Peter Harris, who was vested with Joe Harris's power to preside in that palaver, and is, I believe, acting king in Joe's dominions, opposed, and threatened Soldier. I afterwards learned that the occasion was a hasty war between two subordinate kings, in which some were killed and others wounded. The offence was held destructive of the public good, and king Soldier had despatched a "devil" (an officer clothed with the

power of a high sheriff) to command, in the name of the commonwealth, a cessation of hostilities, and to summon the parties before his Majesty and such other judges as would be associated with him.* Preached to fifteen judges, two lawyers, the defendants, (commonwealth being plaintiff,) and spectators, and returned home.

19. Attended morning prayer meeting. Went to king Ben's town, (Dye-dye's place,) and preached to his people. Talked much to them afterwards in a catechetical way, which mode of preaching they professed to understand better than preaching. Returned by Zeo's town; found him intoxicated; but having visited his people before, and gone away without pointing any of them to Christ, I thought I would not leave them so again. Told Zeo I wished to speak of God to his people. He said, "My head is lost," and fell on his bed, but called one of his men and told him to collect the people. I had great liberty in speaking, and never witnessed more intense interest in the things spoken. My heart burned while I spoke, and had I never witnessed a similar state of interest without abiding effect, I should have thought the Lord was at work. But how often have I seen the falling tear and have indulged the animating hope that I should witness the ingathering of this people to the fold of God, and, perhaps, on my very next visit, been compelled to weep over the grave of departed hope.

Preached at Gése's town, to his own people and some strangers, from the words, "Choose ye this day whom ye will serve." When through, a number professed to choose the service of God. Some said they had been long praying, &c. A Methodist exhorter, who went with me, said he thought the meeting at Gése's highly interesting, more so by far than at either of the other places. This, I suppose, was from the professions of loving and serving God which were made. I felt differently. Zeo's people interested me. Preached at night in my school-room.

26. At king Soldier's in the afternoon. The old man having walked out on his farm, and many of his people being engaged in driving birds from the rice, I was detained so late that I could preach in no other town. Parrots and various other kinds of

* See at the close of this journal, in regard to "devil laws," &c.

birds, which devour rice, are numerous; and so superstitious have been the natives, they have thought that by shooting them they increased them two or four fold. Their custom was, when whole rice fields had been destroyed, to send for a grigri doctor, (as they call him,) who for pay would accuse some poor creature as a witch, that had turned to rice birds; and for this the supposed culprit was doomed to die. I have not heard, however, of a case of this kind for more than two years. The natives around here are convinced that birds may be decreased by shooting; from the fact that the Americans take that plan and save their rice: while they get a sufficient quantity of game to defray the expense of shooting.

July 10. Went to Frank's town (after attending a prayer meeting in my school-room), and preached to his people and some strangers. Went to Kai-flaw's and preached to his people. Passed through Gése's town, and hearing that he was at king Soldier's, hastened to Soldier's town, but all had gone. Passed Gay Frayer, a little town on a high hill, and preached there. Came home and preached to a full house, but had no liberty in speaking; felt worn down.

24. Started for king Ben's, but could not ascend the rapids. Turned back and went to Gése's town, where the judges and many others were assembled to pass and hear judgment against the belligerents, mentioned in another part of this journal. I asked them if they had met on God's day to transact business. They said they were there, but should do no business on that day; that Gése's sister had died in one of his little towns, and they would not even have her brought in on that day; (I suppose, because it would be attended with drumming and dancing.)

As much has been said about "devil bush," "devil feasts," "devil worship," and "devil palavers," I will here write what is to be understood by them. I obtained it from two head men, who each said that if I betrayed their names, their lives would be taken.

Bissa form of government, "devil bush," laws, &c.

Although there are numerous petty "kings," who have jurisdiction over their respective neighborhoods, the whole Bassa country seems to be regarded as one empire. When it appears to be necessary for the general

good to enact a new law, the kings are assembled, the law enacted, and proclamation of the same is made by "devils," (or heralds,) throughout the dominions of the assembled kings.

The fundamental laws, called "devil laws," consist of a few precepts of supreme authority. No man, however exalted his station, is above them. Some of the principal are as follows:

All men who have seen the "devil" are equal, and the law is above all.

If any man rebel against the law, he shall die without redemption.

If any man reveal the secret that there is no devil, he shall die without redemption.

If any woman discover the devil secret, she shall die without redemption.

If any person steal any thing offered for a devil feast, that person shall die.

If any man commits adultery, his life is in the hand of the man injured; if he can pay to the satisfaction of the injured person, his life may be redeemed, otherwise he must die. If the adulterer kills the injured man, he shall die without redemption.

If any man steals from one who has seen the devil, he shall die; but if he can satisfy the person from whom he stole, his life may be redeemed.

Thou shalt not kill—Thou shalt not bear false witness—are also "devil laws."

These laws are called "devil laws" on account of their connexion with the "devil bush." In every kingdom there is a thick piece of forest ground, held sacred and inviolable, for the observance of various devil ceremonies, called *devil bush*. In this bush they hold their supreme courts, and here they execute their criminals. In this bush boys are initiated into devil secrets, and here they eat their devil feasts.

When boys arrive at a proper age, (15 or 16 years), they are taken into this bush and informed that there is no devil; but that their fathers have found it necessary to say there was, in order to preserve their laws inviolate, and to answer various other purposes: that their fathers are passing off the stage, and they are coming on—the laws are passing out of their fathers' hands into theirs—and hence the necessity of teaching them the laws. An oath of secrecy is then administered, and they are shown "the face,"*

* The native devil is a man who at times assumes an extravagant dress, which conceals his body, puts on a wooden face, and then comes to town. When coming, he makes a

and informed that this is all the devil there is. Then they are taught the laws, &c.

The devil feasts are initiation feasts. There may be other feasts, but I know of no others. Initiations generally take place when other important matters are to be attended to, and hence multitudes are assembled. When their business is in a state to admit of it, a bullock or two, or several goats or sheep, are killed; and the women and children are told that it is an offering to the devil, and not any of them must eat a mouthful of it on peril of their lives. A sufficient quantity of food is provided for the multitude and carried into the bush and eaten, and the women and children are told that the devil has eaten it.

The supreme courts are held in the devil bush. Every king is a judge, and these make choice of one, who is supreme judge, and presides at every supreme court, and is called devil. He does not, however, put on the "face," or mask, nor does he make any foolish noise. The name, "devil," is also given

noise resembling the gurgling of water in the throat. Great effort is made to keep the real character of this personage from the knowledge of the women and children. At the age of about 16, the young men are permitted to go into what is called the devil's bush, (a patch of wood consecrated to this object,) and they are there initiated into its mysteries. * * * * The trial of capital offences is called a "devil palaver." This is conducted in the devil's bush by the head man. If a man is condemned, the palaver is said to have "caught" him, and he is sentenced to die, or be sold as a slave. Generally, if he has money or friends, he can redeem himself. (Mr. Crocker's journal for 1839. See also Mag., vol. 20, p. 50.)

to sheriffs or heralds. Every king has a "devil," who serves as a sheriff, and who also dances about and makes noises to terrify women. He also announces the laws, decisions of courts, &c. One of this character stands, as a crier, behind the supreme judge, to reiterate his words. If the judge says to a witness, Speak the truth, he in a loud, unnatural voice cries out, Speak the truth. If a man is fined for bad behavior, when the judge announces the amount he reiterates, and adds, Pay it, pay it now, &c. The place where the judge sits, is about as wide as a common door, between two pillars with a hat at the bottom, and connected at the top by an arch.

Nearly all the offences against devil laws are capital; and hence the enormous sums which the offenders often have to pay for an apparently small offence. The avaricious plaintiff, knowing that all that a man hath he will give for his life, makes large demands.

Mode of execution. When one has been convicted of a capital offence, his hands are tied behind him, and he is blindfolded and led into the devil bush, where the executioner stands, concealed behind a curtain made of the fibres of the palm tree, with an enormous cudgel in his hand. The culprit is placed with his chin and throat on a log. The executioner then steps from behind the curtain, and with his cudgel mashes the criminal's head, and again retires behind the curtain. The body is taken up and thrown into some secret place.

As to devil *worship*, there is no such thing.

Miscellany.

SHORT SERMON.—NO. 11.

And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.—Acts xiii., 2, 3.

This was a missionary meeting at Antioch, after the manner of the apostles. It was attended with most remarkable results. The means at the disposal of the

meeting were small, and yet, in consequence of this one Christian effort, the word of God was preached throughout Cyprus, in Perga, in Antioch, in Pisidia, and all the region round about; in Iconium, in Lystra and Derbe, in Pamphylia and Attalia, and in all these places much people was added to the Lord. It was surely a very successful meeting. Few missionary societies or churches have in so short a time been the instrument of so

much good. How was it done? What were their *measures*?

1. The whole church was *ministering* to the Lord. The word translated *ministering*, as those who read the Greek tell us, signifies the same as ministering at the altar, as though the whole church were priests, whose most important business it was, daily to labor for its prosperity. What a beautiful picture is here presented of a Christian community. All are redeemed by the blood of Christ. All have, *in very deed*, not merely in theory but in practice, devoted themselves to Him who has died for them. Their lives, their property, their talents, all, are his; and they are daily offering all upon his altar. At the meeting for prayer all are present. In the family, every one is a holy priest offering up spiritual sacrifice. In the walks of business, every one is pure from the shadow of reproach, and every one is laboring, not to accumulate wealth for himself, but, that on every Sabbath day, “as the Lord hath prospered him,” he may have the more “to lay by” for the service of his Master.

2. But this was not all; they *fasted*. This is one of the means of grace which the Lord has appointed. The design of it is to give us more complete victory over our appetites, and by “keeping the body under and bringing it into subjection,” to assist in humbling the soul before God. It is not designed as a public or stated ordinance of the church, but as a *special, voluntary*, and as far as possible, *secret* exercise. It is always spoken of in the scriptures as an aid to extraordinary and earnest prayer. This church, then, not only ministered to the Lord, but they set apart frequent and extraordinary seasons for wrestling with the angel of the covenant for a blessing on themselves and the world.

Blessed Savior! would that thy churches in America were like the church in Antioch! Oh how is the gold become dim, the most fine gold changed! Where is the church that can number fifty ministering and fasting members? Nay, what

church can number forty, thirty, twenty, alas, even ten? Nay, how many churches are blessed with a ministering and fasting pastor? If the church at Antioch was the true model of a Christian church, what are those around us? If its members were nothing more than true Christians, what I pray you are we? Awake thou that sleepest, arise from the dead, and Christ shall give thee life.

3. But what do you suppose the church at Antioch prayed and fasted for? We may learn easily from the answer which they received.

They prayed for the enlargement of the kingdom of Christ. This earnest desire for the conversion of men is the first indication of piety, and it becomes always more or less operative as religion advances or recedes, as the soul becomes heavenly or sensual. Holiness is like light, it diffuses itself by its own internal energy, and the intenser the flame in the soul, the more widely are its beams scattered on every object around it. Such a church as that at Antioch could no more have refrained from yearning intercession for a perishing world, than it could have ceased to exist.

They prayed that special ministerial gifts might descend upon the church. This is to follow the established order of the bestowment of blessings on the world. God “clothes his priests with salvation” when he is about to make his “saints shout aloud for joy.” When the church, looking around upon a world perishing in wickedness, beholds the harvest great and the laborers few, Christ commands her, *first of all*, to pray the Lord of the harvest that he would send forth laborers into his harvest. And here, let me say, that I believe there is no duty more sadly neglected by the Christian church than this. There is such a thing as *ministerial gifts*, as a *call to the ministry*. These gifts are bestowed by the Head of the church, as a part of the blessing which he purchased for his people when “he ascended on high and led captivity captive.” They are, however, to be bestowed only in answer to prayer. And yet we do every thing but

pray for them. We find fault with ministers, we complain that they are wanting in power and spirituality, (and it is, alas! too true of all of us,) we turn away one and try another; we endow colleges and theological seminaries, and foster education societies, but we *do not* pray to the Lord of the harvest. "These ought ye to have done, and not to leave the other undone." All these are well enough; useful in themselves; but if we rely upon them to make ministers for us, our churches will be cursed with a ministry who have thrust themselves into the priest's office for the sake of a "piece of bread," and the withering curse of God will rest upon pastors and people.

When was there ever a period in which the proportion of eminent devoted preachers was so small among all denominations as at present? How few of any sort are offering themselves for self-denying labor? We shall never see a change for the better, until the church prays more earnestly for a larger and richer bestowment of ministerial gifts.

4. But what was the answer to this prayer? I beg you to observe it. They, I presume, had asked for a larger bestowment of ministerial gifts, and how was this blessing conferred? "Separate me Barnabas and Saul for the work whereunto I have appointed them." The very answer to their prayer removed from them the most remarkable teachers that the church possessed. Then was the time to try whether they had been in earnest. Then was the moment to learn whether they had been seeking merely their own spiritual benefit, or the salvation of perishing millions. How often does the Christian pray and find the answer to his prayer so different from all that he had expected,—that he would not have dared to ask had he known beforehand what was in reserve for him. Thus will it be again in our churches. If ever a spirit of supplication for a perishing world is poured out upon us, the first answer will be seen in an unquenchable ardor instilled into the breasts of ministers. Our Sauls and Bar-

nabases will desire to go out to the heathen.

How did the church act under this unexpected demand? Did they demur and say they could not spare them? Did Paul and Barnabas declare that Antioch was too important a field to be relinquished? Not a word of it. At once they "fasted and prayed, and laid their hands on them and sent them away." Much as Paul and Barnabas might be desired, yet a ministering and fasting church could do without them. The Holy Spirit was "a wall of fire about them and the glory in the midst of them." Or, if they needed another minister, God would have wrought a miracle rather than suffer those to be destitute, who had made such a surrender for his sake.

I intended to refer again to the success of this mission; but my short sermon is already longer than I intended.

Brethren, do we desire the cause of the Redeemer gloriously to triumph?—

1. Our churches must be *ministering* churches.
2. They must be *praying* and *fasting* churches.
3. Our pastors must set them *the example* of peculiar holiness.
4. They must pray that special *ministerial gifts* may be bestowed on the church.
5. They must be prepared to surrender *their pastors* to the work of the Lord.

In a word, the whole church must labor with a whole heart to "say among the heathen that the Lord reigneth." Then shall her righteousness go forth as brightness, and her salvation as a lamp that burneth. Amen.

"WHEN SHALL WE WELCOME OUR
COADJUTORS?"

This is the inquiry of one of the missionaries of the Episcopal Missionary Society, writing from Amoy to the Board in this country. The appeals of the missionaries to their brethren at home for aid have become so common, that they awaken but

little interest. Of this, many of the missionaries are aware, and have, as a consequence, discontinued them. One of the missionaries of this Board, after having written a most urgent appeal to his brethren at home, entreating for a reinforcement, hesitated long whether he should send it, though written. Unless we greatly mistake the feelings of the missionaries of this Board, there is resting on their minds a secret despair on this point, which leads them to turn away from all hope of foreign aid ; and looking to the blessing of God on their individual efforts, they stoop to receive the whole weight of the burthen on their own shoulders. Should the American Baptist Board not enter another field, it will be impossible, under any ordinary degree of prosperity, to sustain so as to bring to maturity, the enterprises in which they are already engaged, unless there is a large reinforcement of missionaries. Were the present number doubled at their present stations, Maulmain excepted, it would not exceed the number of missionaries sent by the American Board to the Sandwich Islands ; by the London Missionary Society to the South Sea Islands, or of any well-sustained mission. The Island of Ceylon, for example, with a population not exceeding 1,500,000, has on it at least twice as many missionaries as Burmah, which numbers 4,500,000. The Church Missionary Society, the London Missionary Society, the English Baptist, the English Wesleyan Societies, and the American Board of Commissioners, all able and efficient bodies, having at their command ample resources for sustaining schools and the distribution of the scriptures and tracts, have centred a combined power on that island, which makes it a focal point of burning rays. The results have been in accordance with the wisdom and energy of their measures.

Why are so few American Baptist missionaries in the field ?

The only answer we can give is, men do not feel it to be their duty to go to the heathen. While our churches have been

multiplying by thousands, and our communicants by hundreds of thousands, very few, only here and there a solitary individual, has felt it to be his duty to devote himself to the missionary work. There must be in this some mistake. If we rightly understand the nature of the gospel, and the claims of 600,000,000 who have not, in comparison with 200,000,000 who have the knowledge of the true God, there must be something wrong. There must be somewhere an unfulfilled obligation. Men are staying at home who ought to go abroad. There is in this a withholding that scattereth. The church grows poor by robbing the heathen. Many a Christian lives in ignorance of the gracious power of the gospel in elevating the soul above the present world, and will receive but one gem in his crown when he might a radiant cluster. Had the American Baptist church one hundred instead of fifty of her sons in foreign lands, toiling for Christ and for the salvation of the heathen, it would infuse new life into the church at home, augment the company of the saints, and fill heaven with fresh delight. To do this is our duty and our privilege.

Why do no more feel it to be their duty to go to the heathen ?

We apprehend one reason is, that there is an unsettled state of mind as to what makes it the duty of an individual to consecrate himself to the work of missions. We believe Christ will accept any one who desires to go, unless there is some obstacle in his qualifications or circumstances. David, though desirous to build the house of the Lord, was prohibited ; but the prohibition was for a good reason. *He that desires to teach the perishing heathen the way of life, may do it unless there are very important reasons to the contrary.* If any one has the spirit of the Apostle when he said, " I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory," he has one reason, and that not an unimportant one, that the Holy Ghost is moving him to go far hence to the Gentiles.

In a multitude of cases, however, there is a duty where there is no desire. *There ought to be a desire because it is a duty.* The imperfection of our piety is seen in the fact, that we do not more cheerfully respond to the command of Christ, "Go ye into all the world and preach the gospel to every creature."

EVERY CHRISTIAN A MISSIONARY.

At a recent public deliberation meeting of the American Tract Society, the following document was read by one of the Secretaries. We transfer it from the American Messenger, the first number of which has just been issued by the Committee of the Society, to take the place of the American Tract Magazine and the Evangelical Press.

What does the church expect of her missionary to the heathen?

She expects him, in a word, to be a living "Epistle of Christ, known and read of all men." She sends him forth among those who have no knowledge of a Savior, or of the purifying power of his salvation; the missionary is to teach the one and exemplify the other. She sends him to those who are hastening to death and the judgment, yet ignorant of their danger, and unprepared to meet it: the missionary is to labor with untiring zeal to "snatch them as brands from the burning." He is to be content, provided only "his bread be given him and his water be sure," without a care for the superfluities of life; he is to rise above weakness and weariness, to trust God in the midst of discouragements, to submit cheerfully to self-denial in all the varied forms which it may assume to one who is self-exiled among a heathen population, and to "count not his life dear to himself," unto the end. He is not only to be "blameless and harmless, without rebuke," but to "hold forth the word of life," to labor in season and out of season for the salvation of the perishing, and to cease not, while life remains, to "warn every one night and day with tears."

Such is the standard which the church sets up for her missionary; and although she knows that oppressed as he is by the infirmities and imperfections of his nature, he does not in all things fully attain to it, she would yet pronounce him unworthy of his station should he aim at any thing less. She would be shocked to hear of his devoting his time and energies to the accumulation of property, even though it were to be professedly consecrated to Christ; or of his living in the midst of the perishing with-

out the most strenuous, systematic, persevering effort to bring every soul, accessible to his influence, to the Savior. The church is right in this; the word of God sanctions it all.

Has the church adopted the same standard for her own piety, as that to which she expects her missionary to attain? We do but propose the question; let individual observation and individual conscience answer. Who and how many in the whole American church have consecrated all they have and are to the cause of Christ with such simplicity and entireness of devotion as they expect from the foreign missionary? Who and how many feel and manifest such interest for the welfare of individual souls, in the daily intercourse of life, as they expect the missionary to show for every poor heathen whom his kind exhortation may in any way be made to reach? Who and how many live habitually in such a faithful discharge of christian duty to the souls of men, that a call to a foreign field of labor would not send them to their closets with the mournful confession and lamentation, "Mine own vineyard have I not kept?" The eye of God doubtless sees some—it is to be hoped, many such; but is it not a serious question how far this is the prevailing spirit of the church of Christ?

Why should there not be one and the same standard of consecration for the Christian abroad and the Christian at home? Each professes to be actuated by the spirit of Christ; without it, they "are none of his;" but "is Christ divided?" Is the cross to rest unequally upon those who claim to be following in his footsteps of humility and suffering? Are the souls of men less precious because they live and die within the very shadow of our churches, or people the forests and prairies of our own native land? Is there small need to care for those who, if they perish, will sink under a weight of condemnation which the heathen can never suffer—that of living where they might have heard the gospel, and yet neglecting it?

Two or three reasons may be mentioned why the standard of Christian effort for every follower of the Savior should be the highest ever proposed to the foreign missionary.

1. It will bring peculiar glory to Christ, and bear an unanswerable witness for him in the hearts of men. He is not honored by mere external acts of devotion; the veriest Pharisee may excel in these; nor by deeds of splendid beneficence—mere vanity may prompt them; nor by outward acts of self-denial and austerity—the poor pagan can show as good; but the test which he himself proposes is this, "Herein

is my Father glorified, *that ye bear much fruit; so shall ye be my disciples.*" There is a daily beauty in the consecrated life of a consistent Christian when the love and compassion of Christ beam from the eye and modulate the voice, and prompt to sincerely kind efforts for the good of every being within the sphere of his influence, which the world can neither gainsay nor resist.

2. It will pre-eminently fit the soul for the enjoyment of heaven. What a diminution of happiness must there be to him who is *just saved*—"So as by fire!"—to him who enters the pearly gates *alone*—none there to welcome him, saved by his instrumentality; none to follow him, led thither by his efforts and prayers! Blessed will be the eternity of a Whitefield or a Doddridge—as its rolling ages continually swell the accumulating tide of hallowed influences exerted by them on earth, and which must flow on forever in a widening, deepening, brightening current. To those who have "*turned many to righteousness*" is that jewelled promise given, "They shall shine as the stars forever and ever."

3. By such instrumentality is the world to be converted to God. It is his appointed agency, owned and blessed of him in all past time, and to be employed hereafter with a universality of application and a mighty efficacy, through God, for the salvation of souls, of which the church has as yet scarcely a conception. The pen of prophecy has recorded, "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him from the least of them unto the greatest of them." Does not this declaration recognize the agency of which we speak—employed through all future time, until by the blessing of God upon the seed "sown beside all waters," the harvest of the world shall have been gathered unto Christ? Blessed and glorious will be that consummation; the Lord hasten it in His time!

The principle involved in this paper is one that runs through all the departments of effort in which the Society is engaged. The *Colporteur system* is but its embodiment, in endeavors to reach the population beyond the pale of influence from organized churches, and in waste places where no professing Christians are found, or where, through lack of vital piety, they are but as salt having lost its savor. The *Volume Circulation* has called out at least 25,000 Christians in different parts of the country, to exemplify this principle and prove its blessedness by their own experience in temporary missionary service. The same

principle is recognized in *Foreign Distribution*, as carried forward by the missionaries and their native helpers; a beautiful illustration of which is furnished in a recent letter of Rev. Mr. Dwight at Constantinople. Speaking of the converted Armenians, he says, "Every man here who comes to the knowledge of the truth, *becomes himself at once a missionary*, and his influence is very important."

The system of *Tract Visitation* also carries this principle into most effective operation, and affords peculiar facilities for its systematic adaptation to the wants of the destitute and neglected in the vicinity of all our organized churches. It is of easy application in every place where there are Christians who can unite in efforts to save their fellow-men. It places the responsibility of visiting personally a given number of families, on some one individual who is expected, in connection with the distribution of appropriate tracts, to do all that may be done by religious conversation and prayer, gathering children into Sabbath schools, and every other suitable means which his heart can devise, to bring his part of the field under complete moral cultivation. The energies of the church thus developed, the influence of active piety thus diffused, would by the blessing of God do much, in addition to the labors of the ministry, towards rendering these desolate regions as the garden of the Lord.

THE MISSIONARY ECLECTIC,

A Repository of Select Missionary Works, American and Foreign. Edited by J. A. B. STONE and H. A. GRAVES.

The Missionary Eclectic is issued quarterly and is published by W. S. Damrell, No. 9 Cornhill, Boston.

The first number contains 192 pages royal octavo, with double columns and an open and inviting type. The moment one has seen the work he will feel a desire to read it. If he shall read it he will find it replete with both standard and interesting matter. The following is the table of contents:—I. The Missionary Age. By the Editors. II. The Missionaries. A Poem. By Bernard Barton. III. History of the [English] Baptist Missionary Society, Vol. 1. By Rev. F. A. Cox, D. D., L.L. D. IV. Selections from the Jubilee of the World. By Rev. John Macfarlane, Minister, Collesie, Fife, Scotland.

All these articles are valuable, and deserve to be read. If this number is a pledge of those to come which shall be redeemed, we would be glad to see it in every intelligent family in the country. Perhaps the best evidence that this pledge will be redeemed, is furnished by the following extracts from the introductory article by one of the Editors.

The Christian's views of the character of the age.

The history of the past is made up of distinct and diverse periods, each characterized by some master passion, which swayed, directed, and absorbed the minds of men. There was a period of physical achievement, when the imperishable monuments of Egypt, and other Oriental lands, were reared. There have been epochs of conquest, and the founding of colossal empires. There was a time of Vandal destruction, and a day of thick darkness. There was an age of letters; a day of poetry and romance; and a period of wild religious enthusiasm, of crusades, with trivial ends proposed, and less achieved. There was an age of discovery and colonial enterprise; and a time for dissolution and breaking up of olden things. And what will the pen of history record as the ruling spirit of our own times? By what title will posterity designate the age in which we live? Partial views or individual prejudices may dictate different answers. But the warm-hearted and faithful Christian can discern signs—in his glowing mind, sure evidences—that this is to be a missionary age. The prayers of the church, her alms, and her movements, betoken a revival of the aggressive spirit of primitive Christianity. The vigilant watchman on the walls of Zion hails with delight the return of the first age of the church, and rejoices in the belief that he lives in THE SECOND GREAT MISSIONARY EPOCH.

Enthusiasm necessary to the missionary.

Those who best knew the pioneers of modern missions, assure us that they had enthusiasm, and in full measure, too; else they had never been what they were, nor achieved those things which have endeared their names to us for ever. Without this, the Shoemaker of Leicester had never been able to give the Bible to a score of nations in their own language, and though uninspired, to speak to the tribes, so that every man should hear in his own tongue. Without this, he had never broken the silence of Pagan darkness and dominion in the jungle, nor made the gods of a hundred cities

to quake with fear at the sound of Jehovah's name. Without this, he had never kindled that fire in the East, whose light already shines to the ends of the earth. No; he was as much under the influence of enthusiasm as was ever Alexander or Napoleon. Like them, he exerted all his energies, moral, intellectual, and physical, for the promotion of one great, though better object. The most sublime spectacle, that the sphere of human existence or human action affords, is a noble soul, thus roused to its highest pitch of excitement, every faculty strained to its farthest tension, and all bent on accomplishing a single purpose, the salvation of the heathen. Every thing within, and every thing without, he made subservient to this. His purpose fixed, his bias received, every pulsation of his heart drove him on, one step nearer to the consummation of his object, and one step nearer to heaven.

The whole body of the church needs zeal.

It is absurd, unequal, and unjust, for the mass to lay the heavy burdens of the whole heathen world upon the shoulders of a few missionaries, and executive officers of missionary societies, while they themselves will not touch them with one of their fingers. It is wrong, it is unscriptural, to represent missionaries as a different class and order of men from ordinary Christians. It is a most pernicious doctrine, calculated to persuade the mass that they were born into Christ's kingdom to be drones, while a few only are to collect the honey and fill the hive.

A reformation must be effected at home. A generation must be raised up, whose minds, and hearts, and hands, are all trained and disciplined for the cause. Young converts must be taught, that to all the command is given, by the Savior, Go; and to every Christian is addressed the Macedonian cry, Come. It ought to be proclaimed in the pulpit, and taught in the Sabbath school, it ought to be written on our phylacteries, and engraven on our door-posts, that every Christian is designed to be, in some sense, a missionary.

Every man must carry his bundle of sticks.

As in the Roman army, every soldier carried his bundle of sticks, to cast against the wall or into the trench about the besieged city, and thus opened a way of access to themselves for conflict and for victory, so every Christian should be provided with his bundle, for the war which we wage against the kingdom of our foe. There is no trench about the heathen

world, none around China, or Persia, or Ethiopia, too deep to be filled, if every man will cast in his bundle. There are no walls so high, but a way may be made over them, if all will do their duty. No defences of time-honored usages, no ramparts of hoary superstitions are impregnable to the spiritual hosts of the Redeemer.

We wish such views as the above, and in as able and earnest a manner, were universally inculcated upon the Christian church.

COMPARISON OF MONEYS RECEIVED BY THE AM. BAP. BOARD OF FOREIGN MISSIONS THE PAST AND PRESENT YEARS.

Amount received during nine months ending Jan. 1, 1842,	\$40,520 62
do. do. do. do. do. ending Jan. 1, 1843,	36,303 52
	Less by \$4,217 10
Amount received during the whole year ending April 1, 1842,	\$50,706 20
Amount received as above during nine months ending Jan. 1, 1843,	36,303 52
Amount to be collected in three months ending April 1, 1843,	

in order to make the whole amount of the present year equal to that of the last, \$14,392 68 This sum exceeds the amount collected during the same three months last year, \$4,217 10

That is, the amount having fallen short during the first three quarters of the year more than *four thousand dollars*, can any thing be done during the few remaining weeks so to exceed what was contributed during the fourth quarter of last year, as to save the Board from a serious debt?

As many churches and congregations have this year far exceeded the past, in their contributions, there must be a neglect somewhere. By looking at the monthly list of receipts of moneys, we find that several *wealthy churches* have this year fallen below the past. Is this of necessity? or are the claims of the heathen overlooked?

Several churches have allowed, some fifteen, others eighteen, months to pass by, without taking their stated collections. In this manner, only two collections are taken in three years. And so the heathen, that is, God, is robbed of one third. And "will a man rob God?"

We commend this subject to the consideration of pastors. It is required of stewards that a man be found faithful.

Other Societies.

American Board of Commissioners for Foreign Missions.

CEYLON. To this island, with a population of only about one million and a half, four English Societies and one American Society, have directed their missionary efforts. The American Board's missionaries have been on the island twenty-six years, and have confined their operations chiefly to Jaffna, a small district at the northern extremity, not more than forty miles in length and fifteen in breadth. The present number of male missionaries is twelve, one of whom is a physician and one a printer.

History of Schools. At no place, perhaps, has a fairer experiment been made of the importance of schools, than that made by the American Board in the district of Jaffna. The present number of pupils is 3,541. There is one seminary containing 207 pupils; nine English day-schools for males, in which are 501 scholars; two boarding-schools for females, with 118 scholars; and sixty-five free schools, with 1693 males and 902 females. In addition to these there are six schools at the out-stations, containing an aggregate of 120 pupils. About one thousand of these are females;

and eight young men are in a theological class.

Of the 207 in the seminary, ninety-one are members of the church. What is the number in the other schools, we do not find it stated; probably not many, as there are only 335 native Christians at all the stations of the Board. On this school there seems to have been bestowed special religious labor, and it has received a corresponding divine blessing. The system of free schools, however, is by no means an unimportant enterprise. It is an imposing spectacle to see on a district not larger than one of the common counties of this country, more than three thousand heathen children receiving gratuitous instruction through the benevolence of Christians living almost at the other extreme of the earth. Rev. Mr. Poor, the missionary who began and who has done most to sustain this system of schools, says, after twenty-five years experience, "that a system of free schools furnishes probably the happiest combination of influences for doing good to soul and body that can possibly be desired by the missionary. It is far more acceptable to the people of this country than the same amount of expenditure for medical purposes."

The number of conversions has not been so great as at some other places; as at the Sandwich Islands, or among the Cherokees, or the Karens. For this it is easy to account. Idolatry and the system of caste* are obstacles to the progress of the gospel of a most serious character. The foundation, however, laid by this system of instruction, cannot be easily shaken. Besides this, progress—most encouraging progress—has been made. "At the commencement of the mission, pupils could not be induced to reside upon the premises, even where their expenses were borne, without some additional reward." Now the pupils not only furnish their own clothing, but are required, on entering the seminary, to give

security for the payment of this boon during the whole of their course. "This," says a missionary, "is putting down a stake which marks progress."

The education of females has been an object of special attention. "One of the strongest indications," say the Board in their last Annual Report, "that missionary labors in Ceylon are effecting salutary changes in the opinions of the people, is seen in the higher estimation in which female education is now held, and in the comparative ease with which female pupils are now obtained for the schools." A school of thirty-two scholars has been established for female children of persons of high castes, "who have hitherto regarded it disgraceful for girls to learn, and who would not consent to have them learn with other children." Several of the free schools are exclusively for girls, *and eight are under the instruction of native females*. Sixty-five of those educated at the boarding-schools have been married to Christian husbands, and are to be commended, says a missionary, "for the manner in which they train their children."

The last, though not least important indication of progress, is furnished by the fact that whereas the missionaries had to begin by employing heathen teachers in many, if not most cases, they have been displaced, and teachers substituted who have been educated in the schools of the missionaries; many of whom are Christians. Such are the acknowledged advantages of these Christian schools, that even heathen parents desire them; and so far has the confidence of these parents in their false religion been recently undermined, that they are willing their children should be taught by Christian instructors.

The most interesting feature, however, in the history of these schools, is the series of revivals with which they have been favored. In 1819 was the beginning, while the schools were yet in their incipient state. There were but few conversions that year, but a general seriousness prevailed at the stations, especially in the schools.

In 1821 was the second revival. In this

* Though most of the natives of the island are Budhists, yet those of Jaffna are of the Tamul race, and, of course, their religion is that of Brahminism.

the schools shared, as will be seen from the following extracts from the history of that mission. "On the 22d of April, two boys from the boarding-school at Tillipally were received as members of the church. Of three other candidates, one was deprived for some impropriety of conduct, and the others were induced to delay by the opposition of their relations. On the last evening in June four girls came to Mr. Poor, in distress on account of their sinfulness, and anxious to know what they must do to be saved. They had just received the needed advice and departed, when Nicholas came in to ask how he must converse with those who were anxious concerning their salvation. There had been an unusual seriousness among the boys for several days. On the evening of July 20th, at a family meeting for religious inquiry, twenty or thirty were present. On the evening of the 23d, seven girls came with earnest inquiries after the way of salvation. Early in August four were added to the church." "About December, two girls from the boarding-school were added to the church."

In 1824 the schools experienced another season of refreshing. During one of the religious services of the school at Tillipally some of the boys were discovered to be peculiarly affected by what was said; "the disposition to serious and anxious inquiries continued to increase, till all the members of the school, (about forty in number,) and two or three school masters, were among the inquirers. The result was, that most of the older boys and two girls gave pleasing evidence of a change of character."

There was a similar work in the schools at Odooville, at Batticcotta, and at Manepy; at the last place, "in a school of about forty-five boys, many of whom were young, nearly half *professed* themselves to be the Lord's." This general seriousness did not wholly subside for about one year, near the close of which one of the missionaries writes; "the last two months have been a time of silent, but, we trust, effectual operation of the Holy Spirit on many hearts. Of the lads in the central school

and the children of the boarding-schools, several have of late passed from death unto life." Of forty-one who joined the church as the fruits of this revival, thirty-six were pupils in the mission schools.

In 1829, though no conversions are recorded, yet it is said "the system of schools was steadily accomplishing its work, laying broad and deep the foundation of future success."

Near the close of 1830 it is recorded, "nearly all the students in the mission seminary were more or less awakened. Evident tokens of the Divine presence were seen in the boarding-schools. Many of the teachers and superintendents of the free schools received deep impressions." This seriousness continued into the next year.

The year 1836 witnessed the conversion of a few, and records the special efforts of some of the pious pupils for the salvation of their school-mates. Since the above date, there is no notice of any general revival of religion, and yet the silent influence of a Christian education is sure, like leaven, to have been working its results.

A careful examination of the history of the schools at this mission must convince any impartial mind of their great importance in evangelizing the heathen. Schools are not to be made a substitute for the preaching of the gospel, but a powerful auxiliary. They undermine the systems of paganism, bring the rising generation into direct, personal intercourse with the missionaries, and prepare a generation intellectually to understand the word of God.

Condition of Churches. The condition of the churches at the several stations, as reported by the missionaries for the year ending July 1st, 1842, will be found in the following abstract.

At Tillipally there are forty-nine church members. A large majority of these attend the weekly church meetings and stated communions. Special efforts have been made to bring back those who have, in times past, been excommunicated or suspended. Some of the latter have been restored to church privileges.

At Batticcotta there are in communion

131 church members. The regular meetings for worship and religious instruction have been held and well attended. The church members seem in some cases to have made an advance in knowledge and in Christian fellowship. The class of religious inquirers in the seminaries varies from forty to fifty. From fifteen to twenty of these appear to have a saving knowledge of the truth as it is in Jesus, and will, probably, be admitted to church membership soon.

At Oodooville there were in communion fifty-five. The communion seasons have been regularly attended and have been pleasant, though nothing special occurred at those or other seasons. One girl from the boarding-school was admitted to the church. Six stand propounded for admission to the church, and about ten may be considered as being serious inquirers as to the way to heaven. Some appearance of attention to this subject has also existed among the out-school children at times.

At Panditeripo there were in communion twenty-three, who, in general, attended regularly to the duties of Christians, so far as their conduct was known to the pastor. Some of the church members seem to improve in their views of Christian duty.

At Manepy there were in communion at the close of the past year fifty-seven members. In general terms it may be said that the church and congregation continue much as they were during the year preceding that which has just passed.

At Chavagacherry there were in communion at the end of the year eight church members, of whom only three reside at the place. The evil effects resulting from the absence of a pastor have been severely felt here.

At the close of the past year there were in communion at Varany twelve church members. One girl from the boarding-school was admitted to the church, and several others appear to be seriously inquiring the way of life.

English Baptist Missions.

A brief view of the present condition of the English Baptist Missions, as given in their Missionary Herald for January, 1843.

In *Calcutta* we have five resident European missionaries, who, with the assistance of about twenty natives, are engaged in preaching the gospel of Christ. Dr. Yates and Mr. Wenger devote a principal part of their time to the work of biblical translation, and are co-pastors of the church meeting in the Circular Road chapel. Mr.

Thomas, in addition to occasional preaching, superintends the printing press, and the scripture depository, and conducts general correspondence. Mr. Evans superintends the male department of the Benevolent Institution, containing 265 boys, and Mrs. Evans the female department, containing 123 girls; Mr. Evans being also pastor of the church, meeting in the Lal Bazar chapel. Mr. Page is principally engaged in preaching to that portion of the native population who use the Hindusthani language.

At *Intally*, in the immediate vicinity of *Calcutta*, the Native Institution, in which children of heathen parents receive instruction, and in which the number of pupils, though variable, sometimes amounts to more than two hundred, is under the superintendence of Mr. Small. The Native Christian Institution, a boarding school for the children of native Christians and conducted expressly with a view to their spiritual advantage, is under the care of Mr. Pearce, who has among his fifty pupils, five students of theology. The female department of this Institution is conducted by Mrs. Wenger at *Kalinga*. Mr. Pearce is also pastor of a small native church at *Intally*, and itinerates among the village stations in the south.

At *Haurah* and *Salkiya*, in the neighborhood of *Calcutta*, are stations, between which the labors of Mr. Morgan are divided.

About fifteen miles south of *Calcutta* is *Narsingdarchok*, where is a church which contained at the time of our latest intelligence fifty-seven members, with five schools containing 150 children, mostly heathen boys. Farther south, about thirty-five miles from *Calcutta*, is *Lackyantipur*, where is also a church of from forty to fifty members. Fifteen miles further, in the same direction, is *Khari*. The number of resident members of the church here, at the time of our last information, was thirty-four. These stations are superintended by Mr. Pearce and Mr. Wenger, with the assistance of Mr. W. Thomas, Mr. De Monte, and several native preachers.

At *Cutwa*, a town in the province of Bengal, situated on the western banks of the Hoogly, seventy-five miles N.N.W. of *Calcutta*, one native preacher labors under the direction of Mr. William Carey, who is pastor of a small church, and itinerates in surrounding villages.

Seury, in the district of Beerbhoom, is about 130 miles N.N.W. of *Calcutta*. Our missionary here is Mr. Williamson. There is a small native church, and the schools, one English and one Bengali, containing forty-one pupils, are in a satisfactory state.

Monghyr, a celebrated town and fortress in the province of Bihar, is about 300 miles N.N.W. of Calcutta, on the south side of the river Ganges. During the absence of Mr. Leslie, whose health required a visit to Europe, and who is now on his way homewards, this station has been occupied by Mr. Lawrence and Mr. J. Parsons. The church here consists of forty-six members; twenty-nine natives and seventeen Europeans. The schools contain fifty children.

Patna is situated on the banks of the Ganges, about 320 miles N.W. of Calcutta. Its population is variously stated at from 300,000 to 600,000. Mr. Beddy, aided by a native preacher, labors here. The number of persons in church-fellowship is about twenty-five. A Hindusthani service is conducted in the chapel every morning; and English service every Lord's day and Thursday evening. The English congregation averages about sixty. A female orphan school is taught by Miss Beddy, who is assisted by a native Christian female.

At *Banaras*, the ancient seat of Brahmanical learning and Hindoo superstition, on the north bank of the Ganges, about 430 miles N.W. of Calcutta, Mr. Smith labors, and, at *Chunar*, about seventeen miles from Banaras, on the south bank of the river. There is a small church at each station.

Allahabad, the capital of the province, is about 500 miles W.N.W. from Calcutta, at the confluence of the Jumna with the Ganges. Here is a small church of sixteen members, whose pastor, Mr. Mackintosh, with the assistance of a native preacher, carries on worship in the chapel both in Hindusthani and in English, and itinerates in the surrounding country.

At *Agra*, on the south-west side of the Jumna, about 800 miles north-west from Calcutta, is a church of seventy-two members. Our missionaries there are Mr. Williams, the pastor of the church, and Mr. Phillips.

Our most western station on the continent of India is *Delhi*, an immense city about 900 miles N.W. of Calcutta. Three natives and nine Europeans constitute the little church under the care of Mr. Thompson, who, with a native preacher, labors here.

In the district of *Jessore*, in the southern quarter of Bengal, containing about 5000 square miles, and above a million of inhabitants, is Mr. Parry, with several native assistants. His general residence is Sahihganj, about seventy miles N.E. of Calcutta. The number of members in the church now under his care is 108. He

has five sub-stations, and five schools in which 200 Hindu and Mahammadan boys receive scriptural instruction.

At *Barisal*, about 185 miles east from Calcutta, the principal town in the district of Bakarganj, Mr. Bareiro, assisted by two native preachers, ministers to a small church, itinerating also in the surrounding country.

About 190 miles N.E. from Calcutta is *Dacca*, a town of 90,000 houses, extending with its suburbs six miles on the banks of the Buri Ganga, or old Ganges. Mr. Robinson and Mr. Leonard, with three native preachers, reside here, and labor diligently in the surrounding country.

At *Dinagopore* and *Sadamahl*, about 240 miles north of Calcutta, Mr. Smylie and a native assistant labor. At each station is a small church.

Chittagong is a district 120 miles long and about 25 wide, including a million of inhabitants, whose capital, also called Chittagong, is 340 miles east from Calcutta. Here Mr. Johannes and Mr. Fink reside, in the midst of a mixed population of Hindus, Mahammadans, and Arakanese or Mugs, among whom they itinerate. The church consists of thirteen members.

In the island of *Ceylon*, our principal stations are Colombo and Kandy. There are thirteen sub-stations and forty-one schools. Mr. Daniel and Mr. M'Carthy labor at Colombo. Mr. Dawson is at Kandy, which has been under the superintendence of Mr. Harris, who is now, we believe, on his voyage home. There are ten native preachers on the island, connected with the Society, and forty-two schoolmasters. Several churches have been organized, consisting of about 500 members.

In the island of *Java*, Mr. Bruckner is laboring among the Javanese population at Samarang.

In *Sumatra*, Mr. Ward has for many years performed gratuitous services in connexion with the Society.

At *Graham's Town*, in South Africa, the church, comprising about 150 members, is prospering under the care of Mr. Aveline. In the schools, native and European, there are 100 children. A sub-station at Karega is vigorously sustained.

The island of *Fernando Po*, on the western coast of Africa, is the first of a series of stations which it is hoped will soon be established. A church has been formed at Clarence, which is now under the care of Mr. Sturgeon, and the instruction of a school has been commenced. It is expected that Mr. Clarke will speedily resume his labors on this interesting spot.

In South America, at *Belize*, a church of 132 members has been gathered, to

whom Mr. Henderson ministers. Seven native teachers and schoolmasters assist him, and four sub-stations and three schools are maintained.

In the *Bahamas* we have five principal stations, and twelve sub-stations. Mr. Capern, Mr. Littlewood, and Mr. M'Donald are aided in their labors by nine native helpers. There are three schools containing 200 children, and the number of church members, according to the most recent statement, was 1176.

The island of *Jamaica* is no longer dependent on this Society for the maintenance of divine ordinances in its churches, or the spread of the gospel around them. Their ability and their zeal have led them to determine to carry forward the work, unassisted by the contributions of their British friends, though they desire still to be regarded as in intimate connexion with us—a desire which we fully reciprocate. At the time when our brethren formed this noble determination, their numerical strength was reported as follows:—Stations 40; Sub-stations 42; Missionaries 30; Teachers 80; Female Missionaries 28; Schools 60; Sunday Schools 55; Church Members 32,810.

Missionary Society of the Methodist Episcopal Church.

EXTRACTS FROM A LETTER OF REV. A. F. RUSSELL, DATED LIBERIA, ST. PAUL'S RIVER CIR., JULY 17, 1842.

Our desire to carry the gospel to the heathen caused us to almost forget the many very urgent calls for our services among our American born brethren. We had anticipated making a circuit reaching from New Georgia to king Peter's, on Bushrod Island, including the territory of king Peter, (who sways the sceptre of the king called Long Peter,) king Brombey's, (Brumley's) king Jim's and Mamma's towns, and then back to Peter's on Bushrod. This latter place is a grand nucleus for devil-worship, devil-men and devil-women. There are at this town two large groves consecrated to demoniacal worship and law.

Upper Caldwell.—Though death hath visited this little spot in an unusually frequent manner, and every time dragged a pillar from our temple, yet surely God is in this place. All who can meet with our little society here, must acknowledge a peculiar unction from the Holy One, who is "wont," seemingly, to preside and live here. The only backslider I know has been reclaimed, and one or two sinners seem to be seeking in good earnest. The Sunday school prospers.

Lower Caldwell.—About twenty-six have been added to the church—made up of a mixed multitude—of colonists and native converts,—backsliders and seekers. The good work is moving among the children of br. George S. Brown's school, including his native boys,—eight or ten have been converted to God, and put in a class under br. Simon Peter; so when "the big rains are over," brother Brown will go up to Goulah, carrying a foundation with him, laid, we hope, by God; upon which king Yardoo and Ballahsadah may be built as lively stones. The school here is also very prosperous.—*Africa's Luminary.*

Donations,

FROM JANUARY 1 TO FEBRUARY 1, 1843.

Maine.

Winthrop, Bap. ch., mon. con., per Horace Parlin,	
Towards support of brethren Mæster,	16,00
do. do. of br. Ingalls,	16,00
	32,00
Bath, John Masters, per Rev. H. G. Nott,	5,00
Waterville Ladies For. and Dom. Miss. Soc., Mrs. S. M. Gow tr., per Prof. Loomis,	20,00
Wiscasset, a few friends, per Rev. J. C. Morrill, (also a gold ring,)	5,00
	62,00

New Hampshire.

Great Falls, Bap ch., mon. con., per Rev. Benja. F. Braybrook,	13,93
Plastow, a friend to missions	5,00
	18,93

Vermont.

E. Bartholomew	5,00
Fairhaven, Mrs. Jane G. Allen, (late Mrs. Reed, of Bangkok,) for Siam Mission,	53,00
Bristol, Warner Durfee, for Burman bible, per D. R. Gaige,	2,00
East Berkshire, Mrs. Abigail Richards Minor, per William Clapp,	2,00
Fairfax, Hon. J. D. Farnsworth	10,00
Cornwall, Mrs. Roxanna Peet, per Samuel Everts,	4,00
West Topsham, Bap. ch., mon. con., per Moses Wallace,	7,00
Putney, John Smith	2,00
	85,00

Massachusetts.

Boston, Bowdoin Square Bap. ch., mon. con. for December,	7,03
do., do. do., Miss Elizabeth Wetherby,	5,00
do., do. do., united mon. con. for January,	51,41
do., do. do., Miss Lovegrove, for African Miss., per Benjamin Smith,	1,00
do., Federal St. Fem. Dep. of	52,41

Sab. School, Miss C. W. Carter tr., for the Reynolds scholarship under the direction of Mrs. Stevens, per Mrs. Reynolds,	37,60
do., a member of Charles St. congregation	100,00
do., a female member of Charles St. church	10,00
per Dr. Sharp,	110,00
Worcester, 2d Bap. ch., mon. con.,	26,00
do., do. do. do., Juv. Miss. Soc., Albert Holbrook tr., for educating a heathen boy to be named John Jennings, under the direction of Mr. Kincaid,	25,00
	51,00
do., 1st Bap. ch., per J. S. Woodworth,	56,00
Lowell, 3d Bap. ch., Benjamin Osgood tr., per J. A. Buttrick,	
Three mon. con., for Nov., Dec. and Jan.,	27,50
Jubilee collection,	52,50
	80,00
Somerset, "The Children's Offering," per Rev. Elisha Slade,	5,00
Raynham Bap. Miss. Soc., per Morrill Robinson,	21,50
Chelsea, Bap. ch. and soc., mon. con.,	68,91
Sabbath school,	6,35
per Southworth Bryant,	75,26
West Boylston, a friend to missions, the proceeds of a string of gold beads, per Rev. Mr. Tracy,	3,67
Florida, Mrs. Freelove Drury, for Burman Mission, per Edmund Badger,	5,00
Randolph, collection after sermon by Dr. Pattison, (Also a gold ring.)	34,00
Abington, Bap. ch., mon. con., per Rev. E. C. Messinger,	9,00
Marlboro', avails of jewelry given by a young lady on her death-bed,	,55
West Cambridge Sab. School Soc., Isaiah Jenkins tr., for Burman schools, per David Crosby,	10,81
do. do., Bap. ch., mon. con., per Rev. Timothy C. Tingley,	16,09
Somerville, N. P. Morrison, for Cherokee Mission,	1,50
Taunton Bap. Association, S. L. French tr.,	
Fall River, 1st Bap. ch.	90,60
do. do. do. do. Miss. Soc. for Karens, to be expended under the direction of Mr. Brayton,	45,00
do. do., Meh Shwayee Soc., per Miss L. H. Lovell, for Karens, under the direction of Mr. Brayton,	15,00
do. do., Mrs. Lydia Humphrey	18,00
do. do., Nathan M. Humphrey	1,00
do. do., Miss Patience Stafford,	1,00

Seekonk Fem. Mite Soc., Mrs. Carpenter tr.,	20,75
do., Bap. ch., per Rev. J. C. Welsh,	20,00
do., do. do., per Deacon Brown,	10,00
do., Rev. J. C. Welsh	10,00
per Rev. J. B. Brown,	
Agent of the Board,	231,35
Somerset, 1st Bap. ch., per Rev. Joseph B. Brown,	28,15
Barnstable Bap. Assoc., George Lovell tr., per Matthew Cobb,	76,27
Newton S. Miss. Soc. in Theol. Inst., per Ebenezer Dodge,	26,81
	944,00

Rhode Island.

Fruit Hill, Bap. church, mon. con.,	2,00
do. do. Bap. Sab. sch. for Sab. schools in Burmah,	8,00
per S. Belden,	10,00
Pawtucket, High St. Bap. ch., mon. con., per Rev. S. S. Maltery,	9,00
Central Falls, friends to missions, per do. do.,	1,44
Tiverton, Mrs. Deborah Cook	1,00
do., Edward C. Cook	,50
do., Job Durfee	1,00
Exeter Bap. ch.	15,00
per Rev. J. B. Brown,	
Agent of the Board,	17,50
Warren, ladies of Bap. ch., 1st payment for support of a student at Maulmain for 4 years, under the direction of Messrs. Judson and Stevens,	25,00
Rhode Island Bap. State Convention, V. J. Bates tr., Providence, 1st Bap. ch. and soc., annual subscription for 1842, (in part,) per John Wilder,	80,00
do., do. do., Ladies' For. Miss. Soc., Mrs. Sarah Bolles tr., annual col.,	100,00
do., 3d Bap. ch., mon. con., Simeon Barker tr.,	194,78
do., 4th Bap. ch., per S. R. Weeden,	27,18
Wickford, 1st Bap. ch., mon. con., per Rev. James R. Stone,	9,00
	410,96
	473,90

Connecticut.

Bristol, Miss Horace Case, per Rev. J. B. Brown,	,50
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New York.

New York city, Amity St. Bap. Sab. School Benev. Soc., for education of a Burman youth,	10,00
do. do. do., 16th St. Bap. ch., Jubilee collection, Perrin Burbeck tr.,	23,00
Albany, T. Burton	20,00
Canandaigua Village Bap. Sab. school, L. Tisdale superintendent, "for purchasing the New Testament and other books for heathen children,	

under the direction of Mr. Bennett,"	12,38
Binghamton, Bap. ch.	24,00
Conklin, do. do.	1,19
per Rev. A. P. Mason,	25,19
Oswego Association, D. Harmon tr.,	15,03
Green, Central Bap. ch.	8,08
Tioga and Broome Assoc., Mr. Patch tr.,	5,98
Wayne Assoc., per Rev. I. F. Bliss,	10,25
Worcester Assoc., J. Hayden tr.,	12,33
Franklin Assoc., William Stilson tr.,	145,04
Middlefield, Bap. ch., mon. con.,	1,13
Otsego Assoc., Uri Jackson tr.,	43,67
Mohawk River Assoc., Z. Brackett tr.,	71,78
per Rev. Silas Bailey, Agent of the Board,	313,79
Saratoga Bap. Assoc., Charles Brockaway tr., per Joshua Fletcher,	118,50
	<u>522,36</u>

New Jersey.

New Jersey Bap. State Conven., Peter Runyan tr.,	
Cohansey	25,50
Pemberton	24,00
Upper Freehold	4,07
Burlington, Sab. school, for Indian Miss.,	11,12
do., mon. con.	26,00
do. ch., for Ind. Miss.,	16,49
MountHolly Sewing Soc.	25,00
do. do. Sab. school	2,69
Trenton and Lambertton church	30,00
do. do. Sab. school	5,66
Bordentown ch.	43,25
do. Sab. school	5,00
Bridgeton ch.	30,00
do. Sab. school	12,00
Cape May, 2d ch.	5,00
Vircentown	12,31
Moorestown	17,96
Hightstown	11,15
Flemington	12,50
Sandy Ridge Fem. Miss. Soc.	3,75
Lambertville	4,73
Nottingham Square	11,60
Oxford and Bethlehem	10,00
Freehold	11,50
Penn's Neck	10,00
Middletown, 1st ch.	49,88
do. 2d ch.	28,12
do. 3d ch.	10,00
Patterson, 2d ch.	10,00
D. Hill	2,00
A friend	1,87
	<u>473,15</u>

Pennsylvania.

Germantown, James Patterson, per Rev. H. K. Green,	25,00
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Virginia.

Virginia Bap. For. Miss. Soc., A. Thomas tr.,	
For general fund,	200,00
From Richmond African	

Miss. Society, Gilbert Hunt tr., for African Mission,	72,50
	<u>272,50</u>

South Carolina.

Charleston, 1st Bap. Juv. Miss. Soc., for Burman Mission, per M. T. Mendenhall,	23,50
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Kentucky.

Louisville, 2d Bap. ch., Jubilee collection and mon. con., for China Mission, per Rev. Thos. S. Malcom,	124,53
Richmond, Miss Greenhalgh, per J. M. Shackuford,	1,00
	<u>125,53</u>

Indiana.

Ebenezer, from ladies, per J. W. Sheppard,	10,00
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Illinois.

Rock Spring, Bap. ch., for Danish Mission, per Rev. J. M. Peck,	8,00
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Legacies.

Boston, Mass., Jane Cargill, deceased, A. Wilbur executor, "for education of heathen children,"	50,00
East Bridgewater, Mass., Nathan Alden, deceased, per Isaac Alden,	15,00
Providence, R. I., Mrs. Sarah Olney, deceased, per Mrs. Sarah Bolles,	50,00
Russell Gates, N. Y., deceased, William Gates executor, per Rev. Silas Bailey,	11,85
Rev. William Morgan, Ind., deceased, it being the 3d instalment on his legacy of \$500, per Mrs. Elizabeth Morgan administrator,	50,00
	<u>176,85</u>
Gold rings and beads sold,	6,00
	<u>\$3227,72</u>

CLOTHING, &c.

Union Village, N. Y., a package of clothing, &c., from "Foreign Miss. Society," for Mrs. Rowena Day,	10,21
West Boylston, Mass., a box of bedding and clothing from the "Ladies Benev. Sewing Circle," and other individuals connected with the Bap. congregation, for Rev. R. D. Potts,	55,00
Warren, R. I., a box of clothing, &c., from ladies and children connected with the Bap. ch. and soc., for Rev. D. L. Brayton,	82,23
Richmond, Va., a box of clothing, &c., from ladies in do., for Mrs. Shuck, per Rev. H. Keeling,	43,25
do., a box of clothing, &c., from ladies in do., for Mrs. Davenport, per Rev. H. Keeling,	66,50
Providence, R. I., a box of clothing, from the "Young Ladies' Association" connected with the 1st Bap. ch. and soc., for Rev. D. L. Brayton,	77,00

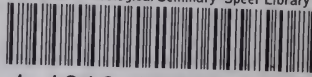
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